

31

The PLAIN MAN'S
G U I D E
TO THE *3926 6-20*
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True Church.

OR, AN
EXPOSITION
OF THE
NINTH ARTICLE
OF THE
Apostles C R E E D.

V I Z.

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The Holy Catholick Church, the Com-
munion of Saints.

By W. P. a *Presbyter* of the Church of England.

Jeremiah vi. 16. *Thus saith the Lord—Ask for the old Paths, where is the good Way, and walk therein, and ye shall find Rest for your Sou's.*

Isaiah viii. 20. *To the Law, and to the Testimony: if they speak not according to this Word, it is because there is no Light in them.*

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Jews Church.

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Apollon C. R. E. D.

The PREFACE.

THE Subject of the following Discourse is no less than the grand Concern of the whole World, implied in that Question which the Young-man in the Gospel put to our Saviour, Matth. xix. 16. Good Master! What good Thing shall I do that I may have eternal Life?

This must needs be the Desire of all Rational Creatures, (who cannot but wish well to themselves) how different soever the Way and Means may be, which they make Choice of at present.

Thus, as soon as some of the Jews were convinced of their Sin and Error in rejecting their Messiah, and putting him to Death, by St. Peter's first Sermon, in which he asserted the Resurrection of Jesus, and that God had made him Lord and Christ, Acts ii. 36. they immediately ask him, and the rest of the Apostles [v. 37.] Men and Brethren what shall we do? i. e. that we may be saved. To which, St. Peter answers [v. 38.] Repent, and be Baptized.

(1.) Repent, i. e. Renounce and forsake all evil Ways. In general — Amend your Lives:

And, more particularly, retract your Error in rejecting your Messiah, and repent of that horrid Sin, of shedding his innocent Blood.

(2.) Be Baptized — *Baptism is, by our Saviour Christ's Institution, the Ceremony of initiating Profelytes into his Religion, a Federal Rite, by which he will have all his Disciples become incorporated into one Spiritual Society, of which he is the Supreme Head.*

Then, it follows, [v. 41.] They that gladly received his Word were baptized; and the same Day, there were added to them, about Three thousand Souls.

Here we have a Description of the Infant-State of the Christian Church, the first Foundation of the Catholick Church of Christ, to be extended thro' all Ages and Places, to the Worla's End. It then consisted of the Apostles and penitent Believers, to the Number of about three thousand, incorporated into one Society, according to the Terms of the New Covenant, by the Federal Rite, or Seal of Baptism, under Jesus Christ, their Supreme Head; which, as it farther increased, and dilated itself into all Parts of the Earth, was thereby distributed into many particular Churches, under particular Pastors and Governors, yet keeping Communion with one another, in all the Essentials of Christian Faith, Worship, and Dis-

Seeing then, the Apostles, by the plentiful Effusion of the Holy Ghost upon them, on the Day of Pentecost, were themselves abundantly replenished with all useful Knowledge, and able to instruct the World in all Points relating to their Salvation : Seeing the Direction they gave Men, in this Case, was to Repent, and be Baptized ; And, seeing they that believ'd their Word were accordingly Baptized, and continued with one accord in the daily Performance of Religious Offices : [v. 42, and 46.] And seeing this Collection of Baptized Penitents, is call'd [v. 47.] the CHURCH, unto which, the Lord added daily such as should be saved, It evidently follows,

That the ordinary Way to eternal Life and Salvation, is thro' the Church ; by entering into that Society, and remaining a sound Member of the same, which, in Scripture, hath most honourable Names and Titles. It is call'd the House of God, the City of God, the Kingdom of God, and the Kingdom of Heaven, very frequently in our Saviour's Parables ; and this very fitly, seeing it hath heavenly Laws, Rules and Directions, for the ordering Mens Lives ; heavenly Promises to influence their Hopes ; and heavenly Grace, thro' the Aids of God's holy Spirit, to enable the Members of it to

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have their Conversation in Heaven, even while they live on Earth. And, into this heavenly Society, must all they be admitted, who shall enjoy the happy Presence of God in Heaven, to all Eternity.

So that it is of the highest Consequence, to be well assured that we are Members of the Church of Christ, that Mystical Body of which he is Head; for the Sake of which it was, whatever he did or suffer'd in the Flesh; and consequently the Ground of our Union with him, is, our Communion with all the true Members of his Body the Church.

But, forasmuch as there are Variety of Sects among us, all assuming to themselves that honourable Name, and these being very different if not contrary to one another, and disagreeing in such Points, as are essential to the true Church, how shall the unlearned, Persons of a common Rank, and ordinary Abilities, be able to judge in this Case? Certainly their best Direction must be the Holy Scripture, and the Apostles Creed, that Form of sound Words. This sets forth to us, but One Holy, Catholick Church: And that describeth the Nature of it, the Form and Manner of its Constitution, plainly enough to any unprejudic'd Mind.

And the right Understanding of this Article must needs be the best Preservative against
Schisms

Schisms and Divisions, a surer Method than Penal Laws, or a bloody Inquisition: For, one would in Charity think, no Man would Schismatically separate from a particular Church, if he were convinc'd that Church itself were a true Member of the Catholick Church of Christ, out of which, ('tis acknowledg'd) there is no Salvation. But, it is to be feared, the Generality of Men are not sufficiently instructed in this Point, tho' it be an Article of Faith, as well as the Doctrine of the Trinity, or the Remission of Sins, and eternal Life. They count it an indifferent thing to hold Communion with one or other Party of Christians, though modell'd into Churches of a very different Constitution. Whereas, if one of these be the True Church, all the rest, that are not of the same Sort, must needs be sinful Deviations from it: and when it can be prov'd a thing indifferent, to believe, or not believe, the Doctrine of the Holy and eternal Trinity: The Forgiveness of Sins; the Resurrection of the Body; and Life everlasting; then, and not before, shall I think it indifferent to believe, or not believe, One, Holy, Catholick Church; indifferent to hold Communion with this or that Party of Christians, according to the Practice of Latitudinarians, and Occasional Conformists.

This Ninth Article I take to be as ancient as the rest of the Creed, and therefore to be equally the Object of our Faith, the Subject of our Care and Endeavours to understand the Nature of it, with the Grounds and Reasons of our professing it.

And why the common Expositions of the Church-Catechism, and of the Creed in particular (which are very numerous, and very good and useful) have not insisted on these Points, I can guess at no other Reason but this, That the worthy and reverend Authors of those excellent Manuals, know very well, that these Points have been fully clear'd by many learned Writers, both Ancient and Modern; yet is that, I conceive, no sufficient Reason for them to pass 'em over in silence, because those large and learned Tracts come but into few Hands comparatively; the greatest part of Men having neither Leisure nor Ability to purchase and peruse them. If then, what is here offer'd, may be allow'd in some measure to supply that Defect; or, at least, may give Occasion to some learned Pen, to do it more perfectly, it will be Satisfaction to the Author, who desires nothing more than the Glory of God, and the Good of the Church.

Pf. cxxii. 6. Pray for the Peace of Jerusalem: they shall prosper that love thee.

THE
NINTH ARTICLE
OF THE
Apostles CREED.

VIZ.

The Holy Catholick Church,
the Communion of Saints.

BY the Church, in this Article, is meant, the Corporation of Christians, or General Family of all true Believers : Out of which Church, there is no Ground of Hope, because no Promise of Salvation ; for, whatever our Lord *Christ* did or suffer'd here on Earth, was for the Sake of his Church ; which is call'd, in Scripture, the Body of *Christ*, 1 Cor. xii. 27. Now ye (i. e. Christians or true Believers) are the Body of *Christ*. All true Believers, being Baptiz'd, are Fellow-members of one Family, or Spiritual Society, of which *Christ* himself is the Head. Therefore, they are all but one Body, in a Spiritual Sense

Sense; and St. Paul saith, Col. i. 18. *He (i. e. Christ) is the Head of the Body the Church; and, Eph. ii. 19. Ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God, and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.*

In the publick Acts of the Church of England, the Nature of Christ's Church is describ'd to us in the Book of Articles, thus; Art. 19. *The visible Church of Christ is a Congregation of faithful Men, in which, the pure Word of God is preach'd, and the Sacraments be duly administred, according to Christ's Ordinance in all those Things, that, of necessity, are requisite to the same.* Among which *Necessaries*, we ought to reckon *Ministers* lawfully called.

In the Homily for Whitsunday, Part II. Pag. 213. it is said, *The true Church is an Universal Congregation, or Fellowship of God's faithful and elect People, built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head Corner-stone.* He is that Rock, (or solid Foundation) on which he promis'd to build his Church, Mat. xvi. 18. *That the Gates of Hell should not prevail against it.* Accordingly, St. Pet. i Ep. ii. 6. citing the Words of the Prophet, Is. xxviii. 16. saith, *It is contain'd in Scripture, behold I lay in Sion a chief Corner-stone, elect, precious, and he that believeth in him shall not be confounded.* So that Christ himself is the Rock or Foundation, on which his Church

is built, in the principal Sense, and primary Notion. It cannot be denied, but that in *some* Sense, the *Apostles of Christ* are also the Foundation of the Church; for, we read, *Rev. xxi. 14. The Wall of the heavenly Jerusalem had twelve Foundations; and, in them, the Names of the twelve Apostles.* For the Apostles being, next to *Christ*, the Instrumental Causes of the Church, he has been pleas'd to commit his Authority to them, and to honour them with some Titles and Privileges that belong to himself. Thus he gave them the like Commission for gathering and governing his Church, which he, as Man, had receiv'd from the Father: For, as *St. John v. 22. The Father hath committ'd all Judgment unto the Son:* So, *St. Matth. xix. 28. He gave his Apostles Power to sit on twelve Thrones, judging the twelve Tribes of Israel. As the Son had Power on Earth to forgive sins, St. Mat. ix. 6. so he gave his Apostles the same Power, St. John xx. 23. As in the Prophet's Prediction, Is. xxii. 22. God laid on his Shoulder the Key of the House of David; i. e. Power and Authority in the Church, Rev. iii. 7. to receive Men into it, or to shut them out from it: So he also gave the Keys to his Apostles, St. Mat. xvi. 19. and xviii. 18. And as he is the Foundation, or chief Corner-stone, St. Matth. xxi. 42. so has he made his Apostles Foundations of his Church, next to himself. And so in all respects, as the Father sent him, he sent his Apostles,*

Apostles, with full Power and Authority, to gather and order the Church; and promis'd to be with them *always, even unto the End of the World*, St. Matth. xxviii. 20. Which must needs include all their Successors in the Ministerial Office to the World's End.

The Homily aforesaid, teaches us, also, how to judge of the true Church; for it adds, *The Church hath always three Marks or Notes, whereby it is known, viz. I. Pure and sound Doctrine. II. The Sacraments administred according to Christ's holy Institution: And, III. The right Use of Ecclesiastical Discipline, or Government.* And all these are comprehended in the Unity of the Church. For, in the Forms of our receiv'd Creeds, the Church is styl'd, *One, Holy, and Catholick.*

I. The first Note or Affection of the Church is its Unity: And it is One in several respects.

(1.) The Church is One in respect of its *Original*, which is *Christ Jesus*. All Believers in all Parts and Ages of the World, are but One Church, or Spiritual Society, which, in Scripture, is sometimes call'd *One Body*, of which *Christ* is the *Head*; *One Spiritual Building*, of which he is the first *Foundation*; *One Family*, of which he is *Master*, and *Householder*.

(2.) The Church is One in respect of its *Profession* of the *same Faith and Doctrine*. St. Paul tells us, Eph. iv. 5. *That as there is but one Lord, so also but one Faith*; which St. Jude faith, v. 3. *was once deliver'd to the Saints.* And therefore,

therefore, all Christians must receive the *same* Form of Doctrine which was at first deliver'd, Rom. vi. 17. They are all oblig'd, as St. Paul exhorted Timothy, 2 Ep. i. 13. To hold fast the Form of sound Words in Faith and Love which is in Christ Jesus. And St. Paul denounces an Anathema against the Teachers of new Doctrines. Gal. i. 8. Tho' we, or an Angel from Heaven, preach any other Gospel than what we have preach'd unto you, let him be accursed. So that, whoever wilfully and obstinately forsakes any Point of the true Faith, is thereby cut off from the Body of Christ's Church. St. Paul saith of such an one, Tit. iii. 2. that he is subverted, or turned out of the right Way. he hath left the Christian Way of Life, and is no longer a Member of Christ's Church.

(3.) All Believers are one Church, by receiving and using the *same* Sacraments, the Signs and Badges of God's People. The Church of God, among the Jews, had two such, viz. Circumcision, and the Passover. And the Christian Church hath two such Baptism, and the Lord's Supper. When our blessed Lord sent his Apostles to build his Church, he gave them this Commission St. Mat. xxviii. 19. Go and disciple all Nations baptizing them in the Name of the Father, and of the Son, and of the holy Ghost. As there is but one God, and one Faith, so there is but one Baptism. Consequently, all that partake of it are One. 1 Cor. xii. 13. By one Spirit we are

all Baptiz'd into one Body. Again, at the Institution of the Lord's Supper, our Saviour gave this Command, *Eat ye all of this, and Drink ye all of this,* St. *Matth.* xxvi. 26, 27. from whence, all faithful Communicants partaking of the same holy Mysteries, are thereby One Society. So the Apostle saith, 1 *Cor.* x. 17. *We, being many, are one Bread, and one Body, for we are all Partakers of that one Bread.*

(4) All true Believers, and all the Congregations of them throughout the World, are one Society, in respect of Discipline or Government. As the Church is one Society, so it can have but one Form of Government, all the Acts of which, are ratified, and stand good in the whole Church throughout the World; as for Example, Whoever is, by Baptism, admitted into the Church, in one particular Place, has, thereby, a Right to Communion with all Believers, in all Parts of the Earth: And, whoever is, by the just Sentence of Excommunication, turn'd out of any particular Church, or Congregation, cannot be admitted to communicate with other Christians, in any place of the Earth, unless, upon his Repentance, he be first absolved, and receiv'd again into the Church, and restor'd to his former State. This is the Power of the Keys which our Saviour, before his Passion, promis'd to St. *Peter*, St. *Matth.* xvi. 19. and not to him only, but to all the rest of the Apostles, Chap. xviii. 18. *Verily I say unto you, whatsoever*

whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven. This Promise he actually made good after his Resurrection, when he breathed on the Apostles and said, *St. John xx. 22, 23. Receive ye the Holy Ghost, whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain, they are retained.* This Power is absolutely necessary to the very Being of the Church; for if it were not thus, the Church could not be a Regular Society, but rather a Rout or Rabble and confused Multitude. But God is not the Author of Confusion, *1 Cor. xiv. 33.* and our blessed Saviour, who gave his Apostles Commission to gather a Church, must in reason be supposed to nominate and appoint the Form and Manner of its Administration and Government.

And that our Saviour did do so, that he did appoint what kind of Officers should have the Administration of his Spiritual Kingdom, will appear from Holy Scripture, where we read,

1. That the first and chief Officers whom Christ ordained for the Government of his Church, were Twelve Apostles. *St. Mark iii. 14. He ordained Twelve that they should be with him, and that he might send them forth to Preach, and to have power to heal Sickneses, and to cast out Devils.* The working of such Miracles being an infallible Demonstration of the Truth of their Doctrine, that they came and taught with Divine Authority. They were called
Apostles,

Apostles, because (as the Word imports) they were sent by Christ as his Messengers and faithful Officers to represent *his* Person, and to use *his* Authority; and therefore he said of them, *St. Mat. x. 40. he that receiveth you, receiveth me — and him that sent me*: But such as would not receive them, nor hear their Words, should incur a greater Condemnation than *Sodom and Gomorrah*, v. 14, 15.

2. We read also that our Lord himself appointed a second sort of Church-Officers, *St. Luke x. 1. viz. Seventy Disciples*. When the Harvest was too great for so few Labourers as the Twelve, our Lord himself was pleased to appoint Seventy more.

3. After our Lord's Ascension, when the Church increased greatly by the Preaching of the *Apostles*, and more Officers were requisite for its Administration, the *Apostles* themselves, being guided by the infallible Spirit of God, (which was plentifully bestowed on them on the Day of Pentecost) appointed the third and last sort of Church-Officers, *viz. that of Deacons*, as we find *Acts vi.*

So that here are only Three sorts of Ecclesiastical Officers. The two former constituted and ordained by Christ himself, the Twelve *Apostles*, answering to our *Bishops*, and the Seventy *Disciples*, answering to our *Presbyters*, the Order of *Deacons* being added by the *Apostles*.

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But here it may be expected that Two Things should be Proved, *viz.*

I. That the Twelve Apostles and Seventy Disciples were different Orders.

II. That Bishops are Successors to the Apostles, and have the same Authority that they had.

First then, That the Twelve Apostles and Seventy Disciples were of a different Order, appears not only by their different Names and Number, but also by the different Powers instated on them by our Lord Christ. It doth not appear in Scripture that the Seventy Disciples had any other Power given them but that of Preaching the Gospel, and of Working Miracles for the Confirmation of their Doctrine: whereas the Apostles had moreover the Power of Jurisdiction and Ordination; The former our Saviour promised them in *St. Mat. xviii. 18.* and actually conferred it on them, together with the latter (the Power of Ordination) after his Resurrection, *St. John xx. 21. As my Father sent me, so send I you, i. e. with Authority to ordain, and send others by Succession to the World's end,—Receive ye the Holy Ghost; whose soever Sins ye remit, they are remitted to them; and whose soever Sins ye retain, they are retained.* But these Powers were not granted to the Seventy; therefore they were of an Order inferiour to the Apostles. This is farther proved by the Practice of the Apostles themselves; for, when there was one

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place void among them, by the Death of the Traitor *Judas*, they were sensible, that according to our Saviour's Will and Institution, Another should be chosen to fill up their Number: But they, having not yet received the infallible Assistance of the Holy Ghost, would not determin this matter without the Divine Approbation, which they sought by solemn Prayer and casting of Lots; for, *Acts i. 23.* having appointed Two such Men as had been conversant with our Saviour all the time of his executing the Prophetick Office, *Joseph and Matthias*; they gave forth the Lots, and the Lot fell upon *Matthias*; and so he became an Apostle.

If *Matthias* (as some think) was one of the Seventy Disciples, had they been of equal Authority, and of the same Order with the Apostles, what need was there of his being made an Apostle by a new Election, and such a solemn Appeal to God? But if he were not One of the Seventy, what need was there of choosing him? Since One of the Seventy might have served the turn, if they were all of the same Order with the Apostles. Hence therefore it appears, that the Apostolick Order was superiour to that of the Seventy.

The same may well be concluded from our Blessed Saviour's Words to the Apostles, *St. Luke xxii. 29, 30.* *I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink*

drink at my Table in my Kingdom, and sit on Thrones judging the Twelve Tribes of Israel. That our Lord doth here confer on his Apostles some Dignity or honourable Office, is evident from the expresse Commission; I appoint unto you a Kingdom. And the Nature and Quality of this Kingdom will appear from the foregoing occasion of his saying these Words; for we read, at verse 24. that there was a strife among them, which of them should be accounted the greatest. Hereupon our Saviour saith, v. 25. the Kings of the Gentiles exercise Lordship over them, &c. but ye shall not be so, v. 28. but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve. And this he enforceth with his own Example, verse 27. I am among you as he that serveth. But then he adds immediately, Ye are they which have continued with me in my temptations, and I appoint unto you a Kingdom, as my Father hath appointed unto me.

The Apostles, like the rest of their Country-men the Jews, expected at first a Temporal Kingdom of the Messiah; and it was the Ambition of Zebedee's Children, to have the chief Places and Offices in that Kingdom. But our Lord, on all occasions, corrected their Mistakes, shewing them, St. Mat. xx. 28. *that he came not to be ministred unto, but to minister; and tho' he were, Acts x. 36. Lord of all, yet Phil. ii. 7. he took upon him the form of a Servant, and directed them to follow his Example of Meek-*

ness and Humility, *St. Mat. ii. 29.* He declared *St. John xviii. 36.* *That his Kingdom was not of this World.* Yet a King he is, and a Kingdom he hath to govern. The Government of which he committed to the Apostles when he said, *I appoint unto you a Kingdom, as my Father hath appointed unto me.* Now we know, that our Saviour Christ being both God and Man, as to his Divine Nature he is equal to the Father, and therefore the Kingdom which he received from the Father, must concern his Humane Nature, and that Office, which he came to accomplish in this World, which wholly respected the Souls of Men, and their Eternal Welfare; his Kingdom therefore is of a Spiritual Nature only, not like the Kingdoms of this World among the *Gentiles*, nor to be manag'd after such a Despotick Arbitrary Manner as they usually are. So that at the same Time when our Saviour cautioned the Apostles against the Thoughts of a Temporal Kingdom, and Exercise of Despotick Power, at the very same Time (I say) he invested them with the Supreme Power of his Spiritual Kingdom, the Church. He made them Kings, or chief Officers of his Ecclesiastical Monarchy. Accordingly *St. Paul* saith, *1 Cor. xii. 28.* *God hath set some in the Church, first Apostles.* If the Apostles were the first, and chief Officers, as Kings over all the rest, no more need be said to prove the Seventy inferiour to them.

2dly, That the Bishops are Successors to the Apostles, and have the same Authority of Jurisdiction and Ordination deriv'd to them over and above what belongs to ordinary Presbyters, will appear from the Apostles Practice recorded in the Epistles to *Timothy* and *Titus*.

It is very plain by *St. Paul's* Epistle to *Timothy*, that the Apostle appointed him Bishop of *Ephesus*, in his stead, to act as his Substitute there, having Power over the rest of the Clergy there, both as to Ordination and Jurisdiction.

First, As to *Ordination*; That *Timothy* was invested with that Power, appears plainly from *Chap. iii.* of the First Epistle, where *St. Paul* instructs him in the Qualifications of Bishops and Deacons, that he might know what manner of Persons to ordain to those Offices in the Apostles Absence, *v. 15.* *if I tarry long, thou mayest know how to behave thyself in the House of God, which is the Church of the Living God.*

Next, As to the *Jurisdiction*; This Power also did belong to *Timothy*, as Successor to the Apostle, and that, over all the Clergy, and People of *Ephesus*, as appears by *Ch. i. ver. 3.* *I besought thee to abide at Ephesus* (says *St. Paul*) *that thou mightest charge some that they teach no other Doctrine, i. e. no false Doctrine.* Now this would have been a vain and needless Charge, if he had not also Power to censure

sure and punish those that disobeyed his Commands, whether they were Clergy or Laity. Accordingly it follows, *Chap. v. 19. Against an Elder [or Presbyter] receive not an accusation, but before two or three Witnesses. Them that sin rebuke before all, that others also may fear.* All which implies, that he had Authority over them by Divine Right, or else his Process would have been but a vain trifling Mockery, and insignificant Formality.

Again, Another Instance to prove that Bishops are the Apostles Successors, we have in the Epistle to *Titus*. It appears there that *St. Paul* ordain'd him Bishop of *Crete*; and the Particulars of his Office are described by the Apostle himself, *Tit. i. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City*: There was his Power of Ordination. Then follows his Power of Jurisdiction, in *ver. 10, 11.* where he is required to stop the Mouths of *unruly, vain talkers, and deceivers, silencing them*; and *ver. 13. rebuking them sharply*; which are Acts of Episcopal Authority and Jurisdiction. And they that deny the Superiority of Bishops over other Clergy, may as well deny these Epistles to be Canonical Scripture. Certain it is, That the Apostles did not transmit these Powers of Ordination and Jurisdiction unto any but Bishops. The Elders or Presbyters, at *Ephesus*, were subject to *Timothy*; and the Presbyters
of

of *Crete*, to *Titus*. As for the lowest Order, that of Deacons, the first Account we have of them is in *Acts* vi. The primary End of their Institution is recorded, *ver.* 1. to be Assistants to the Apostles in the daily *Ministration*; but the highest Offices in which we anywhere find them to be employed, was Preaching the Word, and Receiving Converts into the Church by Baptism; both which were done by *Philip*, the Deacon, *Acts* viii. But it is very remarkable, what we read in that Chapter, *viz.* That tho' *Philip* had Power to Preach and Baptize, yet he had not the Power of Imposition of Hands for Confirmation: This belong'd to an higher Order, *viz.* that of the Apostles; who accordingly having *ver.* 14. heard that Samaria had received the word of God, sent unto them Peter and John, two of their own Order, by whose Prayers and laying on of hands, they received the Holy Ghost, *ver.* 17. So that if the Power of Imposition of Hands for Confirmation was peculiar to the Apostles, and not communicated to Priests and Deacons, much more was also the Power of Ordination and Jurisdiction peculiar to the Apostles, and their Successors the Bishops, as was shew'd by the Instances of *Timothy* and *Titus*.

The only Difference then between an Apostle and Bishop was this, *viz.* that the Apostles were immediately sent by Christ himself, and had an unlimited Commission to go

into all the World : But the Bishops whom they appointed in their stead were limited to their respective Cities and Dioceses. So that, an Apostle might be called a Travelling Bishop, and a Bishop may be stiled a Resident Apostle. When ever any Apostle left any City where he had converted great Numbers to the Faith, he also left there one Person to preside over them with Apostolical Authority, as *Timothy* at *Ephesus*, and *Titus* at *Crete*. And from this one Person's presiding over them, the whole Multitude of Believers (tho' there were many Congregations of them) made but one Church, because subject to one Overseer or Bishop. And thus the Form of Government in the Christian Church resembles that of the Jewish. For, as the same Cause in like Circumstances always produces the like Effects : So the same Divine Wisdom which, for the Government of the *Jewish* Church, appointed one High-Priest, with many Priests and Levites, did, for the Government of the Christian Church, appoint Bishops, Priests and Deacons. And so *St. Jerom* (from whom alone, of all the Ancient Fathers, our Dissenters hope for Patronage, but in vain) saith, in his Epist. to *Evagr.* that the Apostolical Traditions were taken from the Old Testament; what *Aaron*, and his Sons, and the *Levites* were in the Temple; The same thing are Bishops, Priests and Deacons in the Christian Church, *i. e.* Three distinct kinds of Officers in a Subordination.

And

And it is observable, that the Church of Christ, even in its first Formation, had Three such different Sort of Officers. For while our Blessed Lord remained on Earth, He Personally Governed the Church; and is frequently cited in the Epistle to the *Hebrews*, our great *High-Priest*, and by *St. Peter*, (*1 Ep. ii. c. 25. v.*) *the Shepherd and Bishop of our Souls*. The Twelve Apostles were then his Presbyters; and the Seventy Disciples, his Ministers or Deacons.

After our Lord's Ascension, the Apostles succeeded him in the chief Office of Government, according to the Commission he gave them, *St. John xx. 21. As my Father sent me, so send I you*: And then the Seventy were as Presbyters to them. Afterwards, when occasion required; they ordained the lowest Order of Deacons.

The Works of God, which himself doth, are perfected at once: But what he is pleased to do, together with any Creature, advanceth gradually toward Perfection. So he Created our First Parents *Adam* and *Eve*, in a perfect State of Manhood: But all their Posterity are First Infants, then Men before they become Parents to others. So in the Church there were First the Highest Orders, Christ himself the Bishop; then the Twelve Apostles, and the Seventy Disciples. But in after-Ages the Method is inverted, and Men advance from the lower Office to the higher. So the Twelve were advanced into Christ's Place, or the Order of Bishops;

Bishops ; the Seventy into theirs, or that of Priests ; and others after taken in to the Order of Deacons. By using which Office well, St. Paul saith, (1 Tim. iii. 13.) *they purchase to themselves a good degree, and great boldness* ; or (as Dr. Hammond shews the Sense of the Word *παρρησία* to be) greater Authority in the Church, *i. e.* they ascend into the Order of Priests, and thence into that of Bishops, if need require ; for without a Bishop there cannot be a Church in the Scripture-Sense.

This is farther confirm'd by the Instances of the Seven Churches of *Asia*, in the Three First Chapters of the *Revelation* of St. *John*, *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia* and *Laodicea*. It would be very unreasonable to think there was but one Congregation of Christians in each of those Cities, and the Country about them : This is indeed impossible, if you will suppose the Labours of the rest of the Apostles to meet with Success any ways proportionable to St. *Peter's*, who at one Sermon Converted about 3000 Souls, *Acts* ii. 41. Without doubt there were several Congregations in each of those populous Cities, and every Congregation had their proper Ministers, Priests or Deacons. Yet all the Congregations of one City and the adjacent Country, how many soever there were, are called one Church, because subject to one Angel or Bishop. For St. *John* nameth but one Church in one City, and one Angel or chief Pastor there.

It

It is true indeed, the Name of a Church is sometimes given to a small number of Believers, even those of one Family, as *Col. iv. 15.* the Church in *Lymphas's* House. Which is improperly so called, and only as being a Part of the true Church. But we may observe, that for the most part, the Apostles speak exactly concerning the Nature of the Churches. When they speak of Believers in one City, be the Place never so great, and the Congregations never so many, they stile them all but one Church; as the Church of *Jerusalem*, the Church at *Corinth*, the Church of *Pergamus*, *Sardis*, &c.

But when they speak of a Province or Kingdom, where there are many Cities, they change their Stile, and speak of Churches in the Plural Number. So *Gal. i. 12.* the Churches of *Judæa*, *1 Cor. xvi. 1.* the Churches of *Galatia*, and *v. 19.* The Churches of *Asia* salute you. The reason of which different way of speaking, is this, for that all the Congregations of Believers in any City with their respective Pastors made but one Church, because subject to one Governor or Bishop: But in a Province or Kingdom, in which are many Cities, there is always mention of a Plurality of Churches, because there were as many Bishops (or Deputies to the Apostles) in those Regions, as there were great and populous Cities.

Thus then, All Congregations and Parishes in a City and Diocese are but one Church,
because

because subject to one Bishop: And all the Dioceses in a Kingdom are one National Church, subject usually to one Metropolitan or Archbishop: And all the National Churches throughout the World are one Catholick or Universal Church, because subject to one common Head *Christ Jesus, the chief Shepherd, and Bishop of Souls*, as he is stiled 1 *Pet. ii. 25.*

Thus I have shewed how the Church is one Society, in respect of Government or Discipline. Consequently, any particular Church or Congregation of Believers, that would be esteem'd a true Member of the Catholick Church of Christ, ought to have this Mark or Note of Unity in Four Particulars, *i. e.* They ought to agree with all true Churches in having the same Foundation, Christ Jesus: the same Articles of Faith: the same Sacraments of Christ's Institution: the same sort of Pastors or Governours as were in the Church in the Apostles Days. This Form of Government being founded in Christ himself, and his Apostles, it is no more in the power of Men to alter or abrogate it, than it is in their power to alter or abrogate the Sacraments of the Gospel. And tho', as our Saviour foretold, *St. Mat. xviii. 7. Offences will come: yet he addeth, Woe to that Man by whom the Offence cometh.*

Having seen in what Respects all Christians are one Society, we are next to consider

2. The Second Note or Affection of the Church, *Holy*. The whole Church of Christ on Earth (notwithstanding the Mixture of too many evil Members) is term'd *Holy*: First, in reference to their Vocation, being called and separated from the rest of the World to serve the true God; which Separation the Scripture calls a Sanctification. So the Temple was called God's Sanctuary, or Holy House, because separated from common Uses, and appropriated to the Service of God. The Priests were called Holy, and so esteemed above the rest of the Congregation, because set apart for the immediate Attendance upon God; and all Christians are so called, because separated from the unbelieving World, and called with an holy Calling, 2 Tim. i. 9. and 1 Pet. ii. 9. *Ye are a chosen Generation, an holy Nation, a peculiar People*, Rom. i. 7. *called to be Saints*. For 1 Thes. iv. 7. *God hath not called us to Uncleanness, but unto Holiness*. 1 Pet. i. 15. *As he which hath called you is holy, so be ye holy in all manner of Conversation*.

Secondly, The Church is Holy, in respect of the Offices performed, and Powers executed therein: For these Offices and Powers are Holy by their Institution and Operation. As, Preaching the Gospel; the Administration of the Sacraments; and the Power of the Keys in remitting or retaining Sins. The Society where these are exercised, and for whom they were appointed, is called Holy.

Thirdly,

Thirdly, in respect of their Profession. Every Baptiz'd Person maketh open and solemn profession of Holiness, *renouncing the Poms and Vanities of the wicked World, and all the sinful Lusts of the Flesh*, the idolatrous Customs of Heathens, and giving up their Names to Christ, do solemnly profess to become his faithful Servants, yielding hearty and sincere Obedience to all the Precepts of his holy Gospel, and the Rules of that pure Faith which they embrace. This Obligation St. Paul had respect unto, when he said, 2 Tim. ii. 19. *Let every one that nameth the Name of Christ, depart from Iniquity.* And tho' Men generally come short of their Duty in this Point, yet it is what they profess, and in regard to that Profession, all Believers may be called an Holy Society.

Fourthly, The Church is an Holy Society, in respect of the End for which it was constituted. St. Paul saith, Tit. ii. 14. that our blessed Saviour gave himself for us, *that he might redeem us from all Iniquity, and purifie to himself a peculiar People, zealous of good Works*; that being sanctified and made holy here, they might be fit for Happiness hereafter: For, Heb. xii. 14. *Without Holiness no Man shall see the Lord.* Accordingly, all the faithful Members of the Church are actually sanctified by the Grace of God's Holy Spirit; and so are truly and really, tho' imperfectly Holy now; and shall be made perfectly Holy without Spot or Blemish

mish hereafter, when this corruptible shall put on Incorruption, and this mortal Immortality. Upon these Accounts chiefly the Church is called Holy.

3. The last Note or Affection of the Church is *Catholick*. Now the Word *Catholick* is all one as Universal; and the Church may be stiled so, upon Two Accounts, viz.

First, As comprehending all Believers in all Parts of the Earth, and thro' all Ages to the World's end.

The Church of God, among the *Jews*, could not properly be called *Catholick* or *Universal*; but rather *Particular*, being confin'd to One Nation only; and some few Strangers receiv'd among them, as Profelytes. But God had promised his Son, *Psal. ii. 8. the Heathen for his inheritance, and the utmost parts of the earth for his possession*. Accordingly, our blessed Saviour gave a large and unlimited Commission to his Apostles, the first Planters and Builders of his Church, *St. Mat. xxviii. 19. to go and disciple all Nations*. And *St. Mark xvi. 15. to go into all the world, and to preach the Gospel to every creature*: By which they and their Successors were authorized and empowered to collect Congregations of Believers, and admit them into One Society by Baptism; and so to proceed extending the Borders of the Church to the utmost parts of the Earth.

Secondly, The Church may be called *Catholick* upon account of the Universality of its Priviledges,

Priviledges, Properties and Enjoyments, in that therein are contained all things needful for the Salvation of all Men.

As, Universality of Doctrine : All necessary Truths are taught in the Church, which concern the Condition of Man in this Life, or the Life to come. The Holy Ghost, according to our Saviour's Promise, *St. John xix. 13.* did guide the Apostles *into all truth*; and they have left upon Record in their inspired Writings, whatever is needful to be known or practised, in order to the Salvation of Mankind.

So again, Universality of Redemption by Jesus Christ; for *St. John* says, *1 Epist. ii. 2.* *He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world:* Of all them that died in Adam, according to *St. Paul's* Argument, *2 Cor. v. v. 14.* *We thus judge (saith he) that if one died for all, then were all dead.* He proves the Universality of the Fall of Man, by the Universality of their Redemption. And finally, The Church enjoys, as the Benefit of Christ's Purchase, Universality of Grace: all the saving Graces of God's Holy Spirit, and the necessary Aids of Divine Assistance, whereby all the Diseases of the Soul are healed; all Spiritual Vertues are disseminated in the Soul; all the Words, Works, and Thoughts of Men are regulated and reformed, till we become perfect Men in Christ.

Thus,

Thus, in all Respects, the Church is truly Catholick, as containing All sorts of Persons, dispersed through All Nations, comprehending All Ages, and enjoying All Priviledges and Sacred Means necessary to Salvation. This is the primary Notion of the Word *Catholick*, that it signifies Universal. And this shews how absurdly and improperly they speak, that call the Church of *Rome* the Catholick Church: For, if *Catholick* be *Universal*, it is no better Sense to call the Church of *Rome* Catholick, than it is to call the City of *Rome* the Universe, or whole World: 'Tis a manifest Contradiction to call a Part the Whole, or a Particular Church the Catholick Church. It is true, there is one Acceptation of the Word *Catholick*, according to which it hath been applied to a particular Church, *viz.* when it is taken for *Sound* or *Orthodox*; and so it shews, that the Particular Church which is called a Catholick Church, doth retain the true Faith, sound, and uncorrupt, and so is Catholick, because a true Member of the Catholick Church.

But the Church of *Rome* cannot be call'd Catholick, even in this Sense, forasmuch as she hath notoriously corrupted the Christian Faith; and hath, by the Council of *Trent*, added to the ancient Creed many new Articles, contrary to the Word of God; and obliges all her Members to believe the same, as necessary to Salvation; and in so doing, is so far from being a

True Catholick Church, that, on the contrary, she proveth her self Schismatical and Heretical.

But, according to the aforesaid Homily, those Churches are truly Catholick, which hold the same Faith which the Universal Church of Christ in all Ages did ever profess; which receive the same Sacraments of Christ's Institution; and have the same Form of Government with the Primitive Church in the Apostles Days. And that there shall remain such a Church in one part or other of the Earth (according to our Saviour's Promise, That *the Gates of Hell shall not prevail against it*) even to the World's End, is the true Sense of this Article, *I believe One Holy Catholick Church.*

To complete the Exposition of which Article, I must also consider the latter Clause of it, in the Words,

The Communion of Saints.

The Church of Christ is a Spiritual Corporation, or *One Holy Catholick Society*, as hath been shewed; all the Members of which, are, or profess to be, holy Persons, and so, in the judgment of Charity, are called *Saints*; tho', properly, by *Saints*, we are to understand such Persons as are truly and really, tho' imperfectly, sanctified; and do answer the End of their Holy Calling, by a lively Faith and an Holy Conversation. Now these have Fellowship or Communion with All that are truly Holy; as

(First)

(First) With the Holy Trinity, Father, Son, and Holy Spirit, 1 St. *John* i. 3. *truly our Fellowship is with the Father, and with his Son, Jesus Christ.* We are admitted into Covenant with God the Father thro' the Blood of Christ our Lord; and by him we have the Priviledge of Adoption, to become the Children of God. So St. *Paul* speaks, *Eph.* i. 5, 6. *He hath predestinated us unto the adoption of Children by Jesus Christ, having made us accepted in the beloved;* and 1 *John* iii. 1. *Behold what manner of love the father hath bestowed on us; that we should be called the Sons of God.* So that as Children have Communion with their Parents, so have the Saints with God the Father, and no less,

With God the Son, 1 *John* i. 3. *our Fellowship is with his Son Jesus Christ;* and 1 *Cor.* i. 9. *God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ;* that, as the Members of the Body have Communion with the Head; and the Branches of a Vine with the Body of the same; so have the Saints with Christ: For, *Eph.* v. v. 30. *We are Members of his Body;* and, *Col.* i. 18. *he is the head of the body, the Church;* and he saith, *St. John* xv. 5. *I am the Vine, ye are the Branches.* God the Son hath taken our Nature and our Cause upon him; our Sins, and the Curse due to them; and he hath communicated unto us his Grace: For, *St. John* i. 16. *Of his fulness we all have received, grace for grace;* and *Phil.* iii. 10. *We are called to the fellowship*

of his Sufferings, that we may be conformable to his Death. Whatever he did or suffer'd in our Nature, was for the sake of his Church; therefore the Saints, the true Members of his Body, the Church, must needs have Communion with him therein. Now he executed the Offices of a Prophet, Priest and King.; and the Saints have Fellowship with him in these, viz.

First, As a Prophet; He hath revealed the whole Will of God, in order to Man's Salvation. And the Saints receive his Doctrine, and by Faith adhere to it, as the Word of God, written for their Learning, *Rom. xv. 4. That they thro' patience and comfort of the Scripture might have hope, i. e. Hope of Life and Salvation through Christ their Saviour.*

Secondly, As a Priest; He once offered up to God the alone meritorious Sacrifice of his Body on the Altar of the Cross, to atone for our Sins. And the Church, by way of Commemoration, offers or presents to God the Father the same Sacrifice as often as they celebrate the Holy Communion of his Body and Blood, Besides, as *St. Paul* exhorts, *Rom. xii. 1. They offer themselves to God, or present their bodies a living sacrifice, holy and acceptable to God, which is their reasonable service*; together with the Sacrifice of Praise, *Heb. xiii. 15.* and the Sacrifice of our Alms for the Relief of the Poor, which *St. Paul* saith, *Phil. iv. 18. is an odour of a sweet smell, a sacrifice acceptable and well pleasing to God.* Yet all these our
Sacrifices

Sacrifices are acceptable to God, only as they have relation to Christ, and Communion with him in his eternal Priesthood. Thus the Saints have Communion with Christ, who, *Rev. i. 6. hath made them Priests unto God and his Father.* Again, part of the Priests Office was. To pray for the People, or intercede with God for them. And Christ is the only powerful Intercessor for the Church, by virtue of his meritorious Sacrifice, and for that, as the Apostle speaks, *Heb. vii. 25. he ever liveth to make intercession for them,* for the Acceptance of their Persons, for the Success of their Prayers, for Grace and Mercy here, and eternal Glory hereafter. And the Saints have Communion with him herein, in that they, through his Name, have free Access to God by Prayer, to beg Relief for their own Wants, Spiritual or Temporal, and to intercede in behalf of one another, in the Apostle's Words, *Heb. iv. 16. They may come boldly unto the Throne of grace, to obtain mercy and find grace to help in time of need.*

Thirdly, Christ again, as King, hath all power given unto him in Heaven and Earth, *St. Mat. xxviii. 18.* In the Exercise of which he protects and defends his Servants from all Danger, and Enemies, having subdu'd and vanquish'd them; as Sin, Satan and Death, So likewise, by the Power of his Grace, the Saints overcome their Sinful Inclinations; They triumph over the World, and the sin-

ful Vanities thereof, 1 John v. v. 4. *This is the victory that overcometh the World, even our Faith.* They triumph over Satan, 1 Pet. v. v. 9. *Him they resist, stedfast in the faith; and with him shall be destroyed the last enemy,* 1 Cor. xv. 26. *which is Death.* And as the Saints thus reign by the Power of Christ here; so shall they at last reign with him in his Kingdom of Glory to all Eternity. Again,

The Saints have Communion with God the Holy Ghost, by his dwelling in them, and sanctifying them, 1 Cor. vi. 19. *Know ye not, that their body is the temple of the Holy Ghost which is in you?* Rom. xv. 16. *the offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost.* And 'tis part of the Apostles Common Prayer, *The Communion of the Holy Ghost be with you.* Thus have the Saints Communion with God, viz. with the Holy Trinity, Father, Son, and Holy Ghost.

(Secondly) They have Fellowship or Communion with the Holy Angels, who both minister to them in their Exigences, and have a most tender and affectionate Concern for them, Heb. i. 14. *Are they not all ministring spirits, sent forth to minister for them that shall be heirs of salvation?* And our Lord himself saith, St. Mat. xviii. 10. *Take heed that ye despise not one of these little ones, for I say unto you, that in Heaven, their Angels do always behold the face of my Father which is in Heaven.* And again, St. Luke xv. 10. *There is joy in the presence of*

of the Angels of God over one sinner that repenteth.

(Thirdly) The Saints have Communion among themselves, *i. e.* with all Saints living on the face of the whole Earth, 1. St. John i. 7. *If we walk in the light, we have fellowship one with another.* They are all Members of the same mystical Body, of which Christ is the Head, 1 Cor. xii. 27. *Now ye are the body of Christ, and members in particular.* They all profess the same Faith; are Heirs of the same Promises; guided by the same Spirit; govern'd by the same Laws; and, as living Members, ought to have a Fellowship of Love and Charity towards each other. They have a Right of communicating in all the Ordinances of the Gospel, in the Prayers of the Church, in the Ministry of the Word and Sacraments. So we read of the first Believers, Acts ii. 42. *that They continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayer.*

Finally, They have Communion in Discipline or Government; all the Acts of which in any one place stand good, and have the same effect in all parts of the Church throughout the whole World. Thus, whoever is by Baptism admitted into the Church in one Place, hath a Right to communicate with all Christians in Prayer, Hearing the Word, and Participation of the Lord's Supper. And, whoever by the just Sentence of Excommu-

nication is cast out of the Church, cannot be admitted to joyn with other Christians in these Ordinances in any part of the World, which shews briefly how the Saints hold Communion among themselves.

Fourthly, The Saints on Earth have Communion with the Saints Departed. The Church Catholick consists of two Parts; One Triumphant in Heaven, having vanquish'd all Enemies; the Other Militant on Earth, warring against Spiritual Enemies, Satan, the World, and the Flesh. Yet they all make but One Church, because united to One and the same Head, *Christ Jesus*, of whom *Eph. iii. 15. The whole Family in Heaven and Earth is named*. They are sanctified by the same Spirit: Heirs of the same promised Inheritance: and after a little time shall meet together, and live in the same happy Place; where they shall enjoy the best Society and dearest Friendship in the Kingdom of Heaven to all Eternity.

But in particular, how the Saints departed do hold Communion with us, we know not; only in general, 'tis certain, they wish well to us; and 'tis probable they Pray for us: We again bless God for his Grace bestowed on them, by which they were enabled to overcome Sin, and persevere in his Service. We must follow their Examples, and imitate their Vertues; esteem them living Members of Christ's body; and be ready and willing to

go to them when God is pleased to call us. But to Pray to them in the House of God, with outward Marks of Adoration, in the same manner as we Pray to God, with confidence that they hear our Prayers, and can grant our Requests (as is commonly practised in the Church of *Rome*) is not only vain, and without warrant from the Word of God, but also Superstitious and Idolatrous, being plainly a giving to the Creature that Honour which is only due to the Creator, God blessed for ever, and is therefore no Part of the Communion of *Saints*.

The Principal Objections urged by the Presbyterians against Episcopal Government are these,

I. **T**HAT the Names *Bishop*, and *Presbyter* are in Scripture used promiscuously, therefore they think the Office is one, and the same.

Answ. I. This Argument is not good, because it proves either nothing at all, or more than the Objectors would have it; and will reduce all Church-Officers to one and the same Order, which, I suppose, the Presbyterians themselves will not allow. Thus we may observe in Scripture our Lord Christ is sometimes called the Bishop of Souls, as
1 *Pet.*

1 *Pet.* ii. 25. sometimes he is called *Apostle* and *High-Priest*, as *Heb.* iii. 1. sometimes a *Minister* or *Deacon*, as *Rom.* xv. 8. so the *Apostles* are called *Bishops*, *Acts* i. 20. sometimes *Elders* or *Presbyters*, 1 *Peter* v. v. 1. 2 *St. John* i. and third *Epist.* v. 1. and *Ministers* or *Deacons*, as 1 *Cor.* iii. 5. 2 *Cor.* iii. 6, and c. vi. 4. *Timothy* is stiled *Διάκονος*, a *Deacon*, or *Minister*. And the *Bishop* of the *Philippians* is called their *Apostle*. Will any *Man* therefore confound all these *Offices*? But again,

2. The *Superior Order* always includes the *Inferior*, as a *Deacon* when made a *Presbyter*, doth not cease to be a *Deacon* still: So a *Presbyter* when made a *Bishop*, doth not cease to be a *Presbyter* still, and may on *Occasion* be so called. Like as a *Captain* of a *Troop*, or *General* of an *Army*, may be called a *Soldier*: Yet every *Soldier* is not therefore a *Captain*, much less a *General*: So every *Bishop* is a *Presbyter*; but not every *Presbyter* a *Bishop*.

3. *St. Paul*, 1 *Tim.* v. v. 17. speaks of *Ruling Elders*, to whom he assigns a double *Portion*. Which implies that there were other *Elders* not *Rulers*, for whom a single *Portion* was sufficient, and when in *Acts* xx. v. 17. from *Miletus* he sent to *Ephesus* for the *Elders* of the *Church*, those *Elders* were all *Ruling Elders*, i. e. *Bishops* of *Asia*, of which *Ephesus* was the *Metropolis*, and accordingly, they are stiled in v. 28. *Bishops*.

Indeed

Indeed, by the Word Elder in most Places of the New Testament, we are to understand a Bishop properly so called ; who was an Elder in respect of his Age, and a Bishop or Overseer in respect of his Office.

And what wonder is it if in the Infancy of the Church, before things could be duly settled, before the Church was perfectly formed, the Names of Officers were not kept so distinct, and appropriate as in after-Ages there was more reason they should? The Disciples of our Lord for some time had no distinct Name appropriate to them ; by their Enemies they were called *Galileans*, *Nazarenes*, and *Se&taries* ; by their own Party, *Believers*, *Brethren*, and *the Faithful* : But the honourable Name of *Christians* was given them first at *Antioch*, *Acts* xi. 26. but will any from thence infer that there were no Christians before that Day ?

We readily acknowledge, that at first, the same Officers of the Church were indifferently stiled Bishops, or Elders. And if the Elders mentioned in *St. Paul's* Epistle to *Timothy* were Ruling Elders, or Bishops, it maketh nothing against what I have said. For, the more these Elders are advanced, in so much the higher Orb will *Timothy* himself appear. For, without all Contradiction, he had Authority over them. If they were Bishops, he must needs be Metropolitan or Archbishop. Several Particulars, wherein he exercised a supereminent
Autho-

Authority are plainly legible, as (1.) In the Power of Ordination, 1 *Ep. c. iii.* in the Exercise of which, the Apostle counsels him to use great caution, *c. v. v. 22.* (2.) In restraining false Teachers, *c. i. 3.* (3.) In directing and ordering Publick Prayers, *c. ii. 1.* (4.) In proportioning Rewards to the Elders, according to their Merits, *c. v. v. 17.* (5.) In passing Judgment against them with caution, and not without due Evidence of Two or Three Witnesses, *v. 19.* (6.) In using publick Reproof against the Obstinate, to the Terror of others, *v. 20.* All these Things the Apostle lays a strict charge on him to observe, without *Partiality* or respect of Persons, *v. 20.*

How can one Elder exercise such Authority over another, unless he be a Ruling-Elder *i. e.* a Bishop?

The like Directions we find in the Epistle to *Titus*, and accordingly the ancient Fathers tell us he was Bishop of *Crete*. The first Bishop there saith *Eusebius Eccl. H. iii. c. 4. 7.* *St. Chrysostom, Hom. i. on Tit.* and *Theoderet* expressly saith, *Argum. Ep. to Tit.* that he was by *St. Paul* ordained Bishop of *Crete*, tho' a large Island, that he might ordain Bishops under him.

In truth, the Case stands thus. When the Words *Bishop* and *Presbyter* signified the same, they were restrained to the then second Order of Church-Officers: The first Order being only the Twelve Apostles: But after the
Decease

Decease of the Apostles, their Successors modestly declined the Name of Apostles, reserving that as appropriate to the Twelve immediately chosen, and sent by our Lord Christ; and for this we have the Testimony of *Theodoret*, in 1 Tim. iii. 1. They give the Name *Bishop* (saith he) to such as were of old called Apostles. So *Epaphroditus* was Bishop of the *Philippians*, *Titus* of the *Cretians*, and *Timothy* of the *Asians*.

Second *Obj.* It is again objected as an unanswerable Argument, that *Timothy* had his Ordination by *the laying on of the hands of the Presbytery*, 1 Tim. iv. 14. Hence it is pretended, that Presbyters had the Power of Ordination; and if so, it cannot be denied but that they are equal, or all one with Bishops.

Ans. (1.) Let the Scripture be its own Interpreter. Whoever is there meant by the Presbytery, most certain St. Paul himself was one of them; for he saith, 2 Tim. i. 6. *I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my Hands.* St. Paul himself therefore ordained *Timothy*, (and sure he was more than a mere Presbyter) and if the Rest, who together with St. Paul laid Hands on *Timothy*, were but mere Presbyters, what they did was only [*in honorem*] to grace the Solemnity. But if they were, (which is most probable) such Presbyters as St. Paul was, i. e. Apostles, or Apostolical Men, viz. Bishops, then this Place will do no Service to the Presbyterian Cause.

(2.) Our

(2.) Our Royal Martyr, the Blessed King *Charles* the First, (than whom no Man better understood this Subject of Church-Government, no Man better defended it) will here furnish us with an unanswerable *Dilemma*, viz. ‘ His Majesty’s Third Paper to the Ministers at the Isle of *Wight*; *Reliq. Carol.* p. 307.] ‘ Either there was at *Ephesus* and *Crete* a Presbytery, i. e. a College of Presbyters, with Power of ordaining Presbyters and Deacons without a Bishop; or there was not. If there were such Colleges with such Power, then was there no need of *St. Paul*’s sending *Timothy* and *Titus* thither for that purpose: But if there were not, then had *Timothy* and *Titus* the Sole Power of Ordination in those Places by Apostolical Commission. And so indeed it appears they had, by these Epistles to them. The Postscript of which Epistles do also expressly call them, the first Bishops of those Places.

Obj. **T**HE Independents, tho’ disagreeing with the Presbyterians in their Scheme of Church-Government; yet so far agree with them, as to Level a Bishop and a Presbyter, and will allow a Bishop to be only a Pastor of one Congregation. And besides what has been before alledg’d, and answer’d from Scripture; They pretend to make this Discovery from *Ignatius* his Epistles; because that ancient Bishop

Bishop and Martyr, exhorting the People to Unity, mentions often one Altar, and one Bishop; and speaks of their Assembling together for Publick Worship *ἐν τῷ αὐτῷ* in one Place.

Ans. Whatever Writings, Divine or Humane, Men read with a Bias on their Judgments, no wonder if they mistake their Meaning, and produce them for Witnesses, which will in truth be found to witness against them. All the World that know any thing of St. Ignatius, and his Epistles, must needs know that he was Bishop of *Antioch*, and that in these Epistles he asserts Episcopacy in the true Ecclesiastical Notion, and often nameth the Three Orders of Church-Officers, Bishops, Priests and Deacons, and what distinct Respect is due to each of them; and this so plainly, as if those Epistles had been but lately written by some Protestant Bishop, designedly against our Protestant Dissenters.

As for his One Altar, it must be understood not Numerically for One in Number, but for one in Specie or Kind. That altho' there were in the City of *Antioch*, and the Country about it, an Hundred or a Thousand Congregations of Christians, and so many Altars for Divine Worship; yet might they truly and properly be called one Church and one Altar, because all of one kind, and in Communion with one Bishop. Whereas, if there had been but two Congregations of a different kind, as Presbyterian and Independent, there would have been

Altar

Altar against Altar ; and not One, but Two Churches ; and neither of them right ; neither of them of Christ's Institution.

As for their meeting in one Place (by which it is thought to be prov'd that *Ignatius* was no more than a Parish-Priest, all whose Flock do make but one Congregation) it is easy to answer, that no Publick Worship can be perform'd, unless the Worshippers assemble together in one Place ; and suppose there were a Hundred or a Thousand Congregations, they all must have, and each of them distinctly, their $\tau\acute{o}$ $\alpha\nu\tau\acute{o}$, or Place to meet in. And if their Bishop writes to them all, such Directions as may concern them joining in Publick Worship, what reason is there to limit them to one Place numerically ? Might he not properly speak of their coming together $\delta\eta\iota$ $\tau\acute{o}$ $\alpha\nu\tau\acute{o}$ in one Place, tho' they had in all a Hundred or a Thousand Congregations ; for, each of these must have their distinct $\tau\acute{o}$ $\alpha\nu\tau\acute{o}$ or Place to meet in, notwithstanding which, (as I said) they are but one Church, while they are in Communion with, and in due Subjection to one Bishop. For, how do all Christians in the World form one Society, or Catholick Church, but by being united in one kind of Government under Christ Jesus, their supreme Head and Bishop of their Souls ? Without Government a multitude of Men are but a confused Rout, (but God is not the Author of Confusion) and

and if all Believers together make but one Catholick Church, they ought to have but one Form of Government, for a Diversity of Governments would multiply the Church, and then it could not be one Society. But we profess to believe One Holy *Catholick Church*, and that implies Unity of Government, which is thus manifest: The Acts of any particular Church being acknowledged to be good and valid throughout the whole Church: That whosoever is by Baptism admitted into any Particular Church, hath thereby a right of communicating with all Churches thro' the World, and whosoever is justly cast out of one Church, is thereby Excluded from the Society of Christians, and cannot by any be receiv'd, or accounted a Fellow-Member. So that, All Particular Churches being Fellow-Members, and Parts of the Catholick Church, every one stands accountable to the the Rest for all their Actions; and no one can be justified in doing any Act in prejudice unto, or contrary to the Acts of another.

Which shews the absurdity of Independent Churches. For, if every particular Congregation under one particular Pastor (to whom they are no otherwise united than by their own voluntary Compact) be of it self an entire Church, and independent from all others, there can be no such thing as Unity, Order, Government, or Exercise of Discipline

pline among them. For, suppose any un-
sound Member to be cast out from one Con-
gregation by Excommunication, he may
forthwith join himself to another, and then
still he remains a good Member of Christ's
Church. Nay, suppose him to be a most
scandalous Offender, and one whom no o-
ther Church will receive: if he has but con-
fidence enough to set up for himself, and the
Fortune to draw Disciples after him, he that
in one Place was cut off from the Body of
Christians as a rotten Member, shall in ano-
ther Place become a good and principal Part,
nay Head of a Church. From which it ap-
pears, that Unity of Discipline is absolutely
necessary to the well-Being of the Church;
that without it there can be no Order, nor Go-
vernment, no Unity of Divine Worship, nor
Certainty of Faith. For, who shall censure or
controul them that pretend to be independent
and unaccountable to all others, tho' they
be guilty of Heresy, or of introducing the
grossest Corruptions into the Essentials of
Divine Worship? Seeing then our blessed Sa-
viour, the Express Image of Divine Wisdom,
gave his Apostles Commission to gather a
Church out of all Nations of the Earth, to
become one Spiritual Society, one Body my-
stical, of which he is the Head; we can't
in reason suppose, but that he instituted also
a Form of Government for the Preservation
of the same. And this I before shew'd to be
the

the Episcopal Government, according to which only, there may be one and the same Ecclesiastical Discipline exercised in all parts of the Church on Earth; while all particular Persons, Congregations and Pastors in every Diocese are accountable to the supreme Pastor of their Diocese, their immediate Spiritual Governor, the Bishop of the same. And all the Bishops, of the whole Church throughout the World, being Equals, and Fellow-Colleagues, are therefore equally concerned for the good of the whole Church. And if any of them notoriously neglects his Charge; or transgresses the Bounds of his Office, falls into Errors or Heresies, or any way corrupts the Essentials of the Christian Religion, the rest having Knowledge thereof, are oblig'd by the nature of their Office, to endeavour to correct and reform him by wholsom Admonitions and prudent Counsels; and if, after all their charitable Endeavours, he continues obstinate and unreclaimed, it concerns them all joining together in a Synod, or Council, to execute Spiritual Censures upon him, casting him out of the Church; and warning all Men to shun his Society, and have no Communion with him, especially in Matters of Religion; and also to ordain a more faithful Person in his stead, to feed the Flock of Christ, the Church. For all Bishops are Ministers of the Catholick Church in common; and tho' they have

each of them distinct Charges, yet are they equally concerned for the good of the whole Church. Thus St. Paul gives the Bishops of Asia this Charge, *Acts xx. 28. Take heed to your Selves, and to all the Flock, over which, the Holy Ghost hath made you Overseers* [*ἐπισκόπους Bishops*] *to feed the Church of God: and the Reason of this Charge follows, v. 29. For I know that after my departing shall grievous Wolves enter in among you, not sparing the Flock. Also v. 30. Of your own selves shall Men arise, speaking perverse Things to draw Disciples after them, therefore watch.* They were all Spiritual Watchmen, to take strict Notice, and to admonish the Church of any approaching danger from the sly Attempts of Hereticks and Seducers. And 'tis the great Privilege of all Believers to have such Spiritual Guardians concerned for their Safety. To this purpose is that of St. Paul *1 Cor. iii. 22. whether Paul or Apollo, or Cephas, all are yours, and ye are Christ's.* Christ Jesus determining by the Labours of his Apostles to gather together all Believers into one Spiritual Society, cannot, in reason, be supposed to have neglected the establishment of any thing that should be necessary for their Preservation, or expedient for their Welfare: Which yet he had neglected to do, had he (as some Men weakly imagine) appointed no one certain Form of Government. For, without Government no Society can subsist. Or had he left it to the pleasure and choice of Men,

Men, what Form of Government to use, the Effect would have been, that in different Places there would have been used a different Government, according to the different Humours and Opinions of Men. But then (as was before hinted) the Church could not be reasonably called *one Society, one Catholick Church*: For, one Society can have but one Form of Government.

Reasonable Inferences.

I. IF the whole Church of Christ be one Society, then is there but one ordinary way to Heaven, and eternal Happiness, viz. by being a sound Member of that Church, which our blessed Saviour, the eternal Son of God hath purchased with his Blood, called by the Word Preached, and sanctified by his holy Spirit. Unless we be admitted into this Society, we cannot have any reasonable and well-grounded Hope of Salvation. So St. Cyprian saith, *Habere non potest Deum Patrem qui Ecclesiam non habet Matrem*. God is not his Father, to whom the Church is not a Mother. And St. Paul intimates as much, *Gal. iv. 26. Jerusalem from above is the Mother of us all*. For, all the Benefits of Christ's Passion are appropriated to his Church: All the Promises of God of Grace and Mercy to Men, are made to them that are within the Church,

Church, and therefore out of this there can be no Safety. Thus we read, *Acts ii. 47. That the Lord added to the Church daily such as should be saved.* And this method which he first used and settled for the Salvation of Men, he will always continue. Christ hath not appointed two Ways to Heaven: He did not establish his Church for the Salvation of some, and make another Provision for the Salvation of others. St. Peter filled with the Holy Ghost, declared *Acts iv. 12. That there is no other Name under Heaven given among Men, whereby we must be saved,* but that of *Jesus*; and this Name is no other way given but in the Church; the ordinary way therefore to partake of Christ, and the Salvation purchased by him, is by being admitted into his Church, and continuing therein by a stedfast Communion with all the Faithful in all Christian Offices. The Unity of the Church, and the Necessity of Men's abiding therein, in order to their Eternal Salvation, is by some of the Ancients judged to be represented by Types and Figures of other things; as *Noah's Ark*, and *Rahab's House*. For, as the *Ark* by God's Appointment was framed for the Preservation of *Noah* and his Family; while all the rest of Mankind that came not into the *Ark* perished in the Deluge: So the Church of Christ is the only Sanctuary in which we may be secure from being destroy'd with the ungodly World.

And

And as the City of *Jericho* being appointed by God to be destroy'd, *Josh. vi. 7.* from which Destruction none could be delivered, but they that were in the *House* with *Rahab*, according to the Covenant made with her, when she receiv'd the Spies: So none of Mankind can be delivered from the Stroke of Divine Justice, but only they that are in Covenant with God, and under the Protection of that Church which he hath founded upon a Rock, that the *Gates of Hell* cannot prevail against it, nor all the Powers of Darkness defeat any true Member thereof of the Mercies and Favours, and eternal Advantages which God by Promise hath ascertain'd to his Church.

II. If the Church be but one Society, to which all the Promises of Life and Salvation are confin'd, it concerns all Men then, as they love their Souls, to take heed that they be not separated from this Holy Society. Which Separation can be effected only by one of these Two Ways, *viz.* Either

(I.) By being cast out of the Churches Communion by just Censures of the Church for some scandalous Offence, incorrigible Misdemeanor, or Heretical Opinion obstinately and pertinaciously defended. That the Church hath such Power, is evident from the Words of our Saviour to St. Peter, *St. Mat. xvi. 19.* *I will give unto thee the Keys of the Kingdom of Heaven, i. e.* Power to admit Persons capable

into the Church, and of ejecting the Unworthy out of it. In which Power the Governors of the Church were fully invested by our Saviour after his Resurrection, *St. John xx. 23. Whose soever sins ye remit, they are remitted to them, &c.* without which Power Mr. Calvin (*Inst. lib. iv. c. xii. § 4.*) was sensible the Church would not long subsist. And we find it used sometimes by *St. Paul* in the Case of *Hymeneus* and *Alexander*, *1 Tim. i. 20. Whom the Apostle delivered unto Satan, that they might learn not to blaspheme.* And again, of the Incestuous *Corinthian*, *1 Cor. v. 5. delivered unto Satan for the Destruction of the Flesh, that the Spirit might be saved in the Day of the Lord Jesus.* Now such Persons as are thus judicially cut off from the Church by the Sentence of Excommunication, are thereby deprived of the Holy Ordinances of Christ, which he hath assigned his Church as the usual Means of Salvation. Again

(2.) Men may be excluded from the Society of Christ's Church by their own Act; committing this piece of Spiritual Cruelty upon themselves. As all they do, who thro' Pride, Obstinacy, and an ungovernable Humour, or out of a light, fickle and wavering Spirit, tossed to and fro with every blast of New Doctrine, forsake those Spiritual Guides which the Divine Providence hath assigned them, *and heap up to themselves Teachers, a multitude of Teachers, as St. Paul foretold they would,*

would, 2 Tim. iv. 3. *Because they have itching Ears, but cannot endure sound Doctrine.* When Men run into needless Schisms and Factions, and separate from the Communion of a True Church, in which they might lawfully and innocently remain, by so breaking the Unity of the Church, they break themselves off from the Body of Christ; for that is but One, and cannot admit of Divisions.

Hence St. Paul so earnestly in all his Epistles presseth upon Christians the Fundamental Duties of Following Peace and Love, and Preserving Unity; as 1 Cor. i. 10. *I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment.* And he cautions Men to beware of such as make Divisions, Rom. xvi. 17. *Now I beseech you, brethren, mark them which cause divisions and offences—and avoid them; For they that are such, serve not the Lord Jesus Christ (they design not to make Men better Christians) but they serve their own belly, and by good words and fair speeches they deceive the hearts of the simple.* So that, it highly concerns Men to beware of all such Seducers as with fair Pretences of better Edification and purer Ordinances, do endeavour to draw them into Schism, *i. e.* a State of Unwarrantable Separation from the True Church or any part thereof; for, he that

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is divided from any True Church of Christ, is most certainly divided from his whole Mystical Body, and is, *ipso facto*, cut off from the Church.

III. Since our Lord Christ (as I shewed) established the very Form of Government for the Use and Benefit of his Church in a Subordination of Pastors; as the Twelve Apostles superior to all others; and their Successors, the Bishops superiour to Priests and Deacons, as appears plainly also by the Examples of *Timothy* and *Titus*: And since Ecclesiastical History informs us that these Three Orders, of *Bishops*, *Priests*, and *Deacons*, have been retained in the Church from the beginning, ever since the Apostles Days, we may well from thence conclude,

That they are no true Churches which reject this Subordination of Church-Officers, and deny Subjection to their lawful Bishops. Certain it is, There can be no True Church without True Pastors: And as certain, that the Church being a Society of Christ's Institution, must therefore have such Pastors and Officers only as He appointed. And that He appointed the Episcopal Government, besides the plain Instances thereof before shewed, in the Apostles, in *Timothy*, in *Titus*, and the Angels of the Churches of *Asia*, (*Revel. iii. first Chapters*) besides these (I say) or were there none of these, yet even this would be a good proof thereof, *viz.* That the Episcopal

Episcopal Government is so ancient as the Church it self, and hath continu'd in it thro' all Ages. But there never was a Church formed and modeled with a Parity of Presbyters, without a superiour Bishop, in any part of the Earth, in any Age of the World, before the Geneva-Reformation from Popery: Which Novelty alone is sufficient Prejudice against the Presbyterian Church-Government: And, on the other hand, the Antiquity of Episcopacy, and its Continuance in so many Ages, is a good Prescription, and no small Evidence of its being a Divine Institution: For, had it been an Humane Invention, and a gross Antichristian Corruption (as some have Confidence to say) how can we imagin, that the Catholick-Church of Christ should have been so long, and so early subject to it? And how then was the Promise of Christ fulfill'd, *That he would build his Church upon a rock; and that the gates of Hell should not prevail against it?* For, after our Lord's Ascension into Heaven, before all his Apostles were dead, Prelacy was establish'd in all Churches through the World, and hath sat at the Helm ever since, without a Rival, till within the Two last Ages. And can we imagine that our Lord Christ would permit his Church, so soon to want, and to continue so long wanting so necessary and essential a Part as *True Governours*? Or that Providence should continue, protect, and bless false

false Ministers? Or that they would have so well employ'd their Labours and diligent Endeavours in the Extirpation of Errors and Heresies? They were Men of this Order, that being called together by Christian States and Emperors of old, met in General Councils, and made Decrees for the good of the Church in general, condemning and suppressing all false and erroneous Opinions, and confirming the Church in Truth and Goodness. And particularly in our Nation; they were Men of this Order, who, by the Blessing of God, and Assistance of the Civil Power, purged our Church from all *Romish* Corruptions and Superstitious Innovations. And it ought not to be forgotten, that the Episcopal Clergy were in a late Reign under God, the Chief, if not the only Defenders of the true Faith and Reformed Religion, against all the Frauds and Sophistry of *Romish* Adversaries.

But to return, If the Episcopal Government be of Christ's Institution, then they that refuse it, where it may be had, and where it is duly established, cannot be exempted from the Guilt of notorious and inexcusable Schism; and so cannot be reputed True, Proper, or Perfect Churches. St. *Jerom* saith, *Ecclesia non est quæ non habet Sacerdotem*, that is no True Church, which hath not a Bishop; for so the Word [*Sacerdos*] may well be rendred: But if it be rendred Priest,

Priest, the matter cometh to the same Issue. For, according to the Sentiments of the best and purest Ages of the Church; no Man could be a Priest, unless ordained by a Bishop. And then if St. *Jerom* meant that there could be no Church without a Priest, he must also mean that there could be no Church without a Bishop; since there could be no Priest unless there were first a Bishop to ordain him. And St. *Cyprian* defines the Church, *Plebs Episcopo adunata*, the People united to One Bishop. And whatever Society of Believers are not so modelled, thro' their own Act and Choice, refusing and rejecting such Church-Government, cannot themselves be termed a True Church of Christ, seeing they reject those proper Officers which were of Christ's Institution.

Upon this account, our Royal Martyr, the Blessed King *Charles I.* frequently declared, "He could not in Conscience consent to abolish the Episcopal Government, being most consonant to the Word of God and Apostolical Institution; and which by his Coronation-Oath he was bound to maintain. And so he did, even unto Death, with the Learning of a Bishop, with the Zeal and Courage of a Martyr.

IV. Being taught in the Creed to believe that the Church is an Holy Society, we are thereby instructed in the necessary Condition of our being True Members of Christ's Church, of our entring into the Kingdom of God, the Kingdom of Grace here, and of
Glory

Glory hereafter ; and this is, real Sanctity and Holiness ; without this Condition *no Man shall see the Lord*, Heb. xii. 14. No Man can be a True Member of the Church of Christ, and partake of the Priviledges thereof, unless he be himself in some good measure holy ; unless he has truly repented of his former evil Ways, and resolved, with full purpose of Heart and Soul, *to cleave unto the Lord*, sincerely to obey the holy Doctrine, and carefully to follow the Holy Example of our Blessed Lord Christ Jesus. It will be no Advantage to us, to be admitted into the Church of Christ, unless we have the True Qualities of Purity and Holiness essential to the Members of Christ. Nay, without these, the very Priviledges of the Church will become the greatest Disadvantages to us : For, to be unfruitful under all the Means of Grace and Salvation will increase our Guilt, and make us liable to the greater Condemnation, to be beaten with more Stripes than they that sinned through Ignorance, or against fewer Means of Conviction and Reformation. To come to the Marriage-Feast without a Wedding-Garment, is not only vain, but also dangerous and destructive ; such an one will be cast into outer Darkness, and undergo Punishment with Aggravation. If we acknowledge the Church an Holy Society, and pretend to be Members of it, without endeavouring to keep ourselves pure from all Pollution

lution of Sin, our Practice will contradict our Profession, and we shall be condemn'd out of our own Mouths : But if we be truly sanctified ; if our Conversation be according to Godliness, and our Practice agree with our Profession, then are we True Members of the Church of Christ here, and shall be admitted to a Participation of his Glory hereafter.

Finally. We profess to believe the Catholick Church, *i. e.* that all True Believers do belong to one and the same Society ; that this Mystical Body of Christ is but One, however the Members of it are dispersed through several Times and Places in the World ; and therefore we must not confine the Mercy of God, and those Favours and Priviledges which he hath promised to his Church, to any One Nation ; much less to this or that inconsiderable Sect or Party. But in all the World, where ever the Gospel is sincerely Preached ; the Sacraments duly Administred ; and Discipline Exercised by proper and select Persons, ordain'd thereunto according to Christ's Holy Institution, there we acknowledge a True Church, and Member of the Catholick. But whatever Company assume to themselves the Name and Title of the Church of Christ, unless in all the fore-mentioned Respects, of Doctrine, Sacraments, and Government, they be the same with the Church at first planted at *Jerusalem*, and from thence propagated and continu'd ever since, they cannot

cannot truly and properly enjoy that honorable Title.

The only way therefore to judge of any Particular Church, is, by its Conformity and Agreement in all Necessary and Essential Parts, with the Primitive Church at first planted at *Jerusalem*, and by the Protection of Divine Providence ever since preserved pure and entire in all Essential Parts in one place or other of the Earth, which shall so continue to the End of the World, and is the True Catholick Church, out of which Ordinarily there can be no Salvation. To these Purposes we are taught to believe the *One, Holy, Catholick Church*, that being educated in the same, and continuing true Members thereof to our Lives End, we may then pass to the *Church Triumphant*, and remain Co-Heirs with Christ in his Eternal Glory.

Unto him that loved us, and washed us from our Sins in his own Blood, to the Lamb that was slain, and is alive for ever more: To the Eternal Father, and most holy Spirit, Three Persons, One God, Eternal undivided Trinity, be rendred all Honour, Praise and Glory, Adoration and Obedience now and for evermore. Amen.

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